The man of Uz had a great many trialsthe loss of his family, the loss of his propesty, the loss of his health, but the most aperating thing that came upon him the tantalizing talk of those who cought to have sympathized with him. they had said be utters the words of my

Why did God let sin come into the world? It is a question I often hear dised, but never satisfactorily answered. God made the world fair and beautiful at the start. If our first parents had not ed in Eden they might have gone out of that garden and found fifty paradises ill around the earth-Europe, Asia, Africa, North and South America-so many flower gardens or orchards of fruit, redolent and luscious. I suppose that when God poured out the Gibon and the Hiddekel he poured out at the same time the Hudson and the nanna; the whole earth was very fair and beautiful to look upon. Why did it not stay so? God had the power to keep back sin and woe. Why did He not keep them back? Why not every cloud roseate, and every step a joy and every sound music and all the ages a long jubilee of sinless men and sinless women?

God can make a rose as easily as He can make a thorn. Why, then, the predominance of thorns? He can make good, fair, ripe fruit as well as gnarled and sour fruit. Why so much then, that is gnarled and why, then, are there so many invalids?
Why not have for our whole race perpetual leisure, instead of this tag and toil and tassle for a livelihood? I will tell you why God let sin come into the world-when I get on the other side of the River of Death That is the place where such questions will s answered and such mysteries solved. He who this side of that river attempts to answer the question only illustrates his wa ignorance and incompetency. All I is one great fact, and that is that a ling down every thing fair and beautiful.
A sword at the gate of Eden, and a sword at every gate. More people under the ground than on it. The graveyards in ast majority. The six thousand winters ave made more scars than the six and summers can cover up. Trouble as taken the tender heart of this world its two rough hands, and pinched it til the nations wail with the agony. If il the mounds of graveyards that have en lifted were put side by side, you ight step on them and on nothing else, ng all around the world, and around rain, and around again. These are the And now I have to say that, in a porld like this, the grandest occupation is hat of giving condolence. This hely ence of imparting comfort to the There are many of you who could look round on some of your very best friends who wish you well and are very intelli-gout, and yet be able truthfully to say to them in your days of trouble, "Miserable orters are ye all."

I remark, in the first place, that very voluble people are incompetent for the work of giving comfort. Bildad and Eliir words almost bothered Job's life out. Alas for these voluble people that go g the houses of the afflicted and talk, and talk, and talk, and talk! They rearee their own sorrows, and then they tell the poor sufferers that they feel badly now, but they will feel worse after a while. ce! Do you expect, with a thin court aster of words, to heal a wound deep as the soul? Step very gently around about a broken heart. Talk very softly around those whom God has bereft. Then go your way. Deep sympathy has not much say. A firm grasp of the hand, a compassionate look, just one word ary, and you have given, perhaps, all the ort that a soul needs. A man has a errible wound in his arm. The surgeon es and binds it up. "Now," he says, rry that arm in a sling, and be very areful of it. Let no one touch it." But the neighbors have heard of the accident, they come in, and they say: "Let us And the bandage is pulled off, d this one and that one must feel it, and so how much it is swollen; and there is tetion and inflammation and exameron, where there ought to be healing and ag. The surgeon comes in, and says: es to touch those bandages. That vill never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very careand gentle treatment, but the neighors have heard of the bereavement or of he loss, and they come in to sympathize, and they say: "Show us now the wound. What were his last words? Rehearse now e whole scene. How did you feel when on found you were an orphan?" Tearing ndages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. O, let no loquacious people, with ever-ra: tling tongue go into the homes of Again I remark that all those persons

re incompetent to give any kind of com-ort who act merely as philosophers. They ne in and say: "Why, this is what you might to have expected. The laws of nare must have their way," and then they s eloquent over semething they have en in post mortem examinations. Now, with all human philosophy at such a What difference does it make to

father and mother what disease their died of. He is dead and it makes no nce whether the trouble was in the stric or hypogastric region. If the sopher be of the stoical school he will and say: "You ought to control your gs. You must not cry so. altivate a cooler temperament. You have self-reliance, self-government. trol;" an iceberg reproving a ath for having a drop of dew in its his fingers across the strings, or ing strains of joy and now strains es. He can not play all the tunes one string. The human soul is an int of a thousand strings, and all of emotions are made to play on it. ce of weakness when one is overof sorrow. Edmund Burke was and in the pasture field with his arms a horse's neck, caressing him, and one said: "Why, the great lost his mind!" No; that onged to his son who had died, and his great heart over the grief. It is no sign of hous that men are overcome of their Thank God for the relief of tears. you never been in trouble when you not weep and you would have given ng for a good cry? David did well mouraed for Absalom, Abraham

in I remark that those persons are

all when he wept for Lazarus; and

and I want to see come any where

en I have any kind of trouble

you must groan over the distressed and Micted. There are times in grief when one cheerful face dawning upon a man's soul is worth a thousand dollars to him. Do not whine over the afflicted. Take the promises of the Gospei and utter them in a manly tone. Do not be afraid to smile if you feel like it. Do not drive any more earses through that poor soul. Do not tell him the trouble was foreordained; it will not be any comfort to know it was a million years coming. If you want to find splints for a broken bone do not take cast iron. Do not tell them it is God's justice that weighs out grief. They want now to hear of God's tender mercy. In other is turned on, and the house is full of rompwords, do not give them aqua fortis when

they need valerian. Again I remark that those persons are poor comforters who have never had any trouble themselves. A larkspur can not tions will ask no more. Then is it lecture upon the nature of a snowflakeit never saw a snowflake; and those people who have always lived in the summ of prosperity can not talk to those who are frozen in disaster. God keeps aged peo-ple in the world, I think, for this very work of sympathy. They have been through all these trials. They know all that which irritates and that which soothes. If there are men and women here who have old people in the house, or near at hand so that they can easily reach them, I congratulate them. Some of us have had trials in life, and although we have had many friends around about us, we have wished that father and mother were still alive that we might go and tell them. Perhaps they could not say much, but it would have been such a comfort to have them around. These aged ones who have been all through the trials of life know how to give condolence. Cherish them; let them lean on your arm—these aged people. If, when you speak to them, they can not hear just what you say the first time, and you have to say it a second time, when you say it the second time, do not say it sharply. If you do, you will be sorry for it on the day when you take the last look and brush back the silvery locks from the wrinkled brow just before they screw the

Blessed be God for the old people! They may not have so much strength to go around, but they are God's appointed ministers of comfort to a broken heart. People who have not had trial themselves can not give comfort to others. They may talk very beautifully, and they may give you a great deal of poetic sentiment, but while poetry is perfume that smells sweet it makes a very poor salve. If you have a grave in your pathway and somebody comes and covers it all over with flowers it is a grave yet. Those who have not had grief themselves know not the mystery of a broken heart. They know not the meaning of childlessness, and the having no one to put to bed at night, or the standing in a room where every book and picture and door is full of memories-the door mat where she sat, the cup out of which she drank-the place where she stood at the door and clapped her hands-the odd figures that she scribbled-the blocks she built into a house. Ah, no, you must have trouble yourself before you can comfort trouble in others. But come all ye who have been bereft and ye who have been comforted in your sorrows, and stand around these afflicted souls and say to them: "I had that very serrow myself. God comforted me, and He will comfort you," and that will go right to the spot In other words, to comfort others we must have faith in God, practical experience and good sound common sense.

But there are three or four considera-

tions that I will bring to those who are sorrowful and distressed, and that we can always bring to them, knowing that they will effect a cure. And the first consideration is, that God sends our troubles in love. I often hear people in their troubles say: "Why, I wonder what God has against me!" They seem to think God has some grudge against them because trouble and nisfortune have come. Oh no. Do vo not remember that passage of Scripture, "Whom the Lord loveth He chasteneth? A child comes in with a very bad splinte in its hand and you try to extract it. It is a very painful operation. The child draws back from you, but you persist. You are going to take the splinter out, so you take the mountains back of Amoy, China; and the child with a gentle but firm grasp; for although there may be pain in it, the splinter must come out. And it is love

that dictates it and makes you persist. My friends, I really think that nearly all our sorrows in this world are only the hand of our Father extracting some thorn. If all these sorrows were sent by enemies I would say arm yourselves against them: and, as in tropical climes, when a tiger comes down from the mountains and carries off a child from the village, the neighbors band together and go into the forest and hunt the monster, so I would have you, if I thought these misfortunes were sent by an enemy, go out and battle against them. But no, they come from a Father so kind, so loving, so gentle, that the prophet, speaking of His tenderness and mercy, drops the idea of a father, and says: "As one whom his mother comforteth, so will I comfort you."

Again, I remark, there is comfort in the oing to make you useful. Do you know that those who accomplish the most for God and Heaven have all been under the harrow? Show me a man that has done any thing for Christ in this day, in a public or private place, who has had no trouble and whose path has been smooth. Ah, no. I once went through an axe factory, and I saw them take the bars of iron and thrust them into the terrible furnaces. Then besweated workmen with long tongs stirred the blaze. Then they brough out a bar of iron and put it into a crush ing machine, and then they put it be tween jaws that bit in twain. Then they put it on an anvil, and there were great hammers swung by machinery-each one-half a tone in weight-that went thump! thump! thump! If that iron could have spoken it would have said: "Why must I be pounded any more than any other iron?" The workmen would have said: "We want to make axes out of you; keen, sharp axes axes with which to hew down the forest and build the ship and erect houses and carry on a thousand enterprises of civilization. That's the rea-

son we pound you."

Now God puts a p ut into the furnace of trial and then it is brought out and run through the crushing machine, and then it comes down on the anvil, and upon it blow after blow, blow after blow, and the soul cries out: "O. Lord, what does all this mean!" God says: "I want to make something very useful out of you. You shall ething to hew with and something to build with. It is a practical process through which I am putting you." Yes. my Christian friends, we want more tools in the Church of God. Not more wedges to split with-we have enough of these. Not more bores with which to drill-we have too many bores. What we really want is keen, sharp, well-tempered axes; and if there be any other way of making them than in the hot furnace, and on the hard anvil, and under the heavy hammer, I do not know what it is. Remember that if God brings any kind of chastis-ment upon you it is only to make you useful. Do not sit down discouraged and say: "I have no more reason for living. I wish I were dead." O, there never was so much reasoh for your living as now! By this ordeal you have been consecrated a priest of

the most high God. Go out and do your whole work for the Master. Again, there is comfort in the thought that all our troubles are a revelation. Have you ever thought of it in that connection The man who has never been through chastisement is ignorant about a thousand things in his soul he ought to know. For ice, here is a man who prides him on his cheerfulness of character. He has no patience with anybody who is de-

instruments of music, and tapestered parlor and plenty of money in the bank waiting for some permanent invest-ment. It is easy for him to be cheerful. But suppose his fortune goes to pieces, and his house goes down under the sheriff's bammer, and the banks will not have any thing to do with his paper. Suppose those people who were once elegantly enter-tained at his table get so short sighted that they can not recognize him upon the street. How then? Is it so easy to be cheerful.

It is easy to be cheerful in the home after the day's work is done, and the gas ing little ones. But suppose the piano is shut because the fingers that played on it so easy? When a man wakes up and finds that his resources are all gone, he begins to rebel, and he says: "God is hard; God is outrageous. He had no business to do this to me." My friends, those of us who have been through trouble know what a sinful and rebellious heart we have, and how much God has to put up with, and how much we need pardon. It is only in the light of a flaming furnace that we can learn our own weakness and our own lack

There is also a great deal of comfort in the fact that there will be a family recon-struction in a better place. From Scot-land, or England, or Ireland, a child emigrates to this country. It is very hard parting, but he comes, after awhile writing home as to what a good land it is. Another brother comes, a sister comes, and another, and after awhile the mother comes, and after awhile the father comes, and now they are all here, and they have a time of great congratulation and a very pleasant reunion. Well, it is just so with our families—they are emigrating to a better land. Now, one goes out. O, how hard it is to part with him! Another goes. O, how hard it is to part with her! And another, and another, and we ourselves will after awhile go over, and then we will be together. O, what a reunion! Do you you believe that? "Yes," you say. You do not! You do not believe it as you believe other things. If you did, and with the same emphasis, why it would take nine-tenths of your trouble off your heart. The fact is, Heaven to many of us is a great fog. It is away off somewhere filled with an uncertain and indefinite population. That is the kind of Heaven that many of us dream about; but it is the most tremendous fact in all the universe—this Heaven of the Gospel. Our departed friends are not affont. The

residence in which you live is not so real as the residence in which they stay. You are afloat, you who do not know in the morning what will happen before night. They are housed and safe forever. Do not, therefore, pity your departed friends who have died in Christ. They do not need any of your pity. You might as well send a letter of condolence to Queen Victoria on her obscurity, or to the Rothschilds on their poverty, as to pity those who have won the pain. Do not say of those who are departed: "Poor child!" "Poor father!" "Poor mother!" They are not poor. You are poor—you whose houses have income portant. whose homes have been shatterednot they. You do not dwell much with your families in this world. All day long you are off to business. Will it not be pleasant when you can be together all the while? If you have had four children and one is gone, and anybody asks how many children vou have, do not be so infidel as to say three. Say four-one in Heaven. Do not think that the grave is unfriendly. You go into your room, and dress for som grand entertainment, and you come forth beautifully appareled; and the grave is only the place where we go to dress for the glorious resurrection, and we will come out radiant, radiant, mortality having become immortality. O, how much there is in this thought

I expect to see my kindred in Heaven; I expect to see them as certainly as I expect to go home to-day. Aye, I shall more certainly see them. Eight or ten will come up from the graveyard back of Somerville; and one will come up from another will come up from the sea off Cape Hatteras; and thirty will come up from Greenwood; and I shall know them better than I ever knew them here. And your friends-they may be across the sea, but the trumpet that sounds here will sound You will come up on just the there. same day.

Some morning you have overslept yourself, and you open your eyes and see that the sun is high in the heavens, and you say: "I have overslept and I must be up and off." So you will open your eyes or the morning of the resurrection, in the full blaze of God's light, and you will say: "I must be up and away." O, yes, you will come up and there will be a reunion, a reconstruction of your family. I like what Halburton, I think it was-good old Mr. Halburton-said in his last moments: " thank God that I ever lived, and that I have a father in Heaven, and a mother in Heaven, and brothers in Heaven, and sisthought that God, by all this process, is ters in Heaven, and I am now going to see

world are preparative for glory. What a transition it was for Paul-from the slippery deck of a foundering ship to the calm presence of Jesus! What a transition it was for Latimer-from the stake to a What a transition it was for Robert Hall-from insanity to glory What a transition it was for Richard Baxter—from the dropsy to the "saint's everlasting rest!" And what a transition will be for you-from a world sorrow to a world of joy! John Holland, when he was dying, said: "What means this brightness in the room; Have you lighted the candles?" "No." they replied, "we have not lighted any candles." Then said he, "Welcome, Heaven!" the light already beamed upon his pillow. O ye who are persecuted in this world! your enem'es will get off the track after awhile and all will speak well of you among the thrones. Ho! ye who are sick now, no medicines to take there. you with immortal vigor. And ye who are lonesome now, there will be a thousand spirits to welcome you into their companionship. O ye, bereft souls there will be no grave-digger's spade that will cleave the side of that hill and there will be no dirge wailing from that temple! The river of God, deep as the joy of Heaven, will roll on between banks odorous with balm and over depths bright with jewels and under skies roseate with gladness, argosies of light going down the stream to the stroke of glittering oar and the song of angels! Not one sigh in the

wind; not one tear mingling with the waters. In seas of heavenly rest. And not a wave of trouble roll Across my peaceful breast."

-A critic speaking of a certain singer's vocalism, says: "We hang upon every note." "This," says a contemporary, "is a proof of the lady's remarkable power of execution."

-A woman who can purchase cigars that will satisfy the exacting taste of an experienced smoker possesses ability of a high order. —Philadelphia Press,

-A man out in Illinois advertises a toy sheep whose wool renews itself when worn off. An overcoat made of this particular kind of wool would fill a long fell want. - Puck

betten for the work of comfort-bearbe bave nothing but cant to offer, to be cheerful, with his fine house, his filled wardrobe, and well-strung "dyed for liberty."—Boston Gazette. -The embezzler who stained his sair to escape detection undoubtedly

KANSAS STATE NEWS.

Kan a Pairs. Pairs will be held in Kansas this fall as

Toneka	Sept. 17-22
I was	Sent X.8
Cornett	4 ng 90.31
Garnett	Aug. 20-04
Fort Scott	Sep. II-IL
. minmatha	ept. +1.
. Eimdale	Sept. 25-43.
Columbus	Oct. 11-14.
. Wano	Sept. 15-18.
. St. Francis	Sept. 26-22.
. Clay Center	Sept. 47.
. Burlington	Sept. 10-14.
. Winfield	Sept. 3-7.
. Girard	Sept 25-28
Junction City	Sept. 20-22
Hope	Sept. 18-21.
Trov	Sept. 25-28.
Howard	Sent 10.91
Hows City	Oct 24
Ottown	Sant 14.00
Nowton	Sant 11.14
. Newton	Cont 11.04
. Uskaloosa	Sept 11-24
- MINORALO	Sept. 10-21.
. La Cgyne	Sept 41.
. Mound City	Sept. 17-21.
. Pleasanton	Sept. 11-14.
. Peabody	Sept. 5-7.
. Cawker City	Sept. 25-28,
. Independence.	Sept. 4-8.
. Council Grove.	Sept. 25-28.
Seneca	Sept. 18-21.
. Sabetha	Aug. 28-31.
. Burlingame	Sept. 11-14.
. Osborne	Sept. 11-14.
Minneapolis	Sept. 25-28.
Phillinsburg	Sept. 18 21.
Wamego	Sept 4-7
Pratt City	Sept 4-7
Untehingen	Out 9.5
Manhattan	Cent 19.91
Disingilla	Cont 45 0
I a Crease	Cont 10 of
. La Crosse	Sept. 19-21.
Sama	Sept. 20-28.
. Wichita	Aug. Tr-Sept. 1
. Smith Center.	Sept. 19-21.
. Greenleat	Sept 12-14.
. Neosho Falls	Sept. 24-29.
	Topeka L wrence Garnett Fort Scott. Hiawatha. Eimdale. Columbus. Wano. St. Francis Clay Center. Burlington Winfield. Girard. Junction City. Hope Troy. Howard. Hays City. Ottawa. Newton. Oskaloosa. Mankato. La Cgyne. Mound City. Peabody. Cawker City. Independence. Council Grove. Sabetha. Burlingame. Osborne. Minneapolis. Phillipsburg. Wamego Pratt City. Hutchinson. Manhattan. Plainville La Crosse. Salina Wichita. Smith Center. Greenleaf. Neosho Falls.

A certain liquor house in Louisville, Ky. having issued a circular, which is being widely distributed in Kansas, in which they say, in effect, that anybody has a right to import liquor into the State of Kansas and sell it in unbroken packages, citing a number of legal decisions and the opinions of two prominent lawyers in support of the declaration, Attorney-General Bradford has written a lengthy letter in which he expresses surprise at the opinions of the lawyers that liquors can be shipped to Kansas by outside parties and disposed of in unbroken packages, and that the parties to whom such goods are consigned can dispose of the same in the original packages without being liable to the provisions of the Prohibitory law. The Attorney-General holds that the decisions referred to are entirely irrelevant, and after citing cases in point he says: "It makes no difference how these goods get into the State of Kansas. If after the goods are here and in the hands of consignees, who are authorized to sell them for the purposes specified in the statute, the police power of the State of Kansar may absolutely prohibit the sale of these goods, and in the language of the Supreme Court in the license cases, the police power Council Proceedings.

The city council proceedings.

The city council wet in regular session Wednermany interfere to the extent of destroying the goods that the health and morals of the community may be protected." The Attorney-General calls on all county attorneys to arrest and bring to trial all persons who may bring into the State liquors for sale, no matter whether outside parties or others, and all parties who may offer to barter or sell such prohibited articles in Kansas are warned that the law will reach them and that they will be held amenable for any violation of it.

Miscellaneous.

ED Short, marshal, and S. N. Wood, mayor, of Woodsdale, were held by the United States Commissioner at Topeka in bonds of \$1,500 each to appear for examination on the charge of conspiracy in the Stevens County case.

All the leading railroads of the State have agreed to give a rate of one cent per mile to the Grand Army reunion at Columpbus, O, next month.

The triangle of the last regular and special mediage to considering the current cycneses of the city.

Councilm Proceedings.

The city conneil met in regular session Wednerman, Is. M. M. Collar.

Swett, J. A. Arment, L. K. M. M. Collar.

The minutes of the last regular and special mediage of considering the current cycneses of the city.

W. Evans, one of a committee appointed by the Board of Trade for the purpose of the city government.

Councilment Galland and McIntyre also thought two may be a considered by the city government.

Councilment Galland and McIntyre also thought the council that it was the sentiment of and Board of Trade for the purpose of the city to get a reduction on the charge of conspiracy in the Stevens County case.

All the leading railroads of the State have agreed to give a rate of one cent per mile to the Grand Army reunion at Columpbus, O, next month.

The triangle of the last regular and special mediage to considering the current of an analysis of city government.

On motion of M. Collar, a claim of Mrs. M. E.

Wilden for diri and rock placed o may interfere to the extent of destroying

THE twenty-seventh anniversary of the battle of Wilson's Creek was celebrated by the survivors of the First and Second Kansas, and First Iowa regiments at Atchison on the 10th. Delegations from Leavenworth and other points in Kansas were present. The following are the officers elected by the First Kansas Association of Veterans: Charles Frank, Leavenworth, president; J. B. Kurth, Atchison, vicepresident; Ed Reilly, Leavenworth, secre-tary. The next reunion will be held at

AT Topeka the other day Dr. A. E. Detler, a well known veterinary surgeon, was mixing some sulphur, nitrate of potash and glycerine in an iron mortar when the mpound exploded, tearing off the doctor's left hand at the wrist and three fin gers of the right hand, necessitating its amputation. Pieces of the mortar penetrated his abdomen, his breast was terribly lacerated and a wound was inflicted on his thigh by a piece of the broken mortar.

A STRANGER, supposed to be a foreigner, shot himself on the streets of Topeka the other day and died in a few hours, leaving no clue to his identity nor cause for the act. The deceased was a well dressed man and in his pockets were found a rubber stamp with the name "William B. Clanney" on it, a silver hypodermic syringe, three bottles containing morphine, a gold watch and chain, \$325.70 in gold and bills and a railroad ticket to Kansas City. Everything went to show that the unfortunate man had been comfortably fixed in life. He was evidently a victim of the morphine habit.

It is stated that the Attorney-General has began proceedings to oust Sheriff Churchill, of Leavenworth, from office. It is charged that the sheriff has been lukewarm in enforcing or neglects to enforce

the Prohibition law. E. H. FLEMING, a Hutchison minister of the gospel, eloped the other day with one of his congregation, Mrs. Fryreat. The wayward preacher leaves a wife and six children and his mother in destitute circumstances. The woman is said to have twice before eloped.

THE post-office at Chaord, Neosho County, is to be discontinued.

JUSTICE MILLER, of the United States Supreme Court, has granted a writ of error in the case of William Baldwin, who is now in the penitentiary under sentence of death for the murder of his sister at Atchison. It is claimed by his attorneys that they have evidence that other parties are guilty

TOPEKA is troubled with fire-bugs. THE State Democratic Central Committee met recently at Topeka. The secretary was instructed to confer with the Repub-lican Central committee with a view to arranging a joint canvass of the State by the opposing candidates for Governor in which they shall discuss the issues that divide the two parties. He was also em-powered to make such arrangements as

may be necessary.

THE total assessment of railroad property in the State is \$52,829,394.49 and the average value per mile is \$6,356.28. The increase in number of miles of road during the year is 2,099.66 miles, and the increase in taxable value is \$11,275,048.48. KANSAS CITY (Kan.) has 8,084 white and 1.574 colored school children, making a

In recently attempting to arrest W. H. Evans, J. N. Williams, marshal of Osage City, was shot by Evans and died the next

THE well-dressed stranger who recently shot himself in the streets of Topeka, proved to be W. B. Claney, of Colorado. His wife resides at Del Norte, Col. L. L. Bever, a Wichita printer, was re-cently found dead in that city. It was supposed that he had taken poison because a young lady discarded him, owing to his fondness for drink. He was twenty-five years old and his parents reside at La-To make your Clothes look good as new

arop, Mo.

In general, Kansas can well be congrat-niated upon the outcome this year of her crops of all kinds.

"Nearly Everybody Reads It."



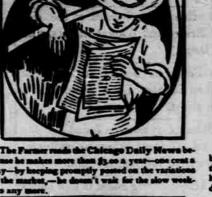


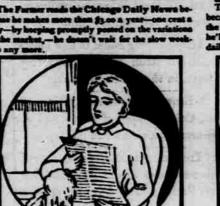
cause it gives all the news, and yet so o

















because she still wants to know what's going on.
And it's a comfort to see a daily paper in the family



Post Office Review, says: "Nearly everybody who reads the English language in, around and about Chicago, reads the Chicago Daily News."

Its a "short and to the point paper,"—made particularly for busy people, and it costs one cent a day. All newsdealers sell it, and all post-12 Its a "short and to the point paper," -- made particularly at the forward subscriptions for it at \$3.00 a year, or \$2.00 for four months. Address VICTOR F. LAWSON, Publisher The Chicago Daily News, Chicago.

Council Proceedings.

is gives the base ball news so fully, to say of all the other things boys enjoy. And ar even the boys don't skip the political

pointed a special meeting to be held on August 24, 1888, at S. p. m., for the purpose of considering the report of appraisers in the condemnation proceedings had for the purpose of opening and extending Lansing avenue, and further that a notice of said special meeting be published one weekjin the official papers of the city.

On motion of L. K. Mcintyre the committee on electric lights are to make an investigation of the electric light service and report.

On motion of J. A. Arment the special committee on furnishing the city hall was continued, with instructions to make a written report.

The school tax levy as made by the Board of Education was presented and read for approval, and on motion of L. K. McIntyre, laid over until the next meeting.

ext meeting.
On motion of M. Collar, a claim of J. S. Boughton was referred to the finance committee.

On motion of S. Galland the following claims

were allowed: L. K. McIntyre, lumber, Cord & Son, board to prisoners, P. H. Sughrue, work, J. S. Boughton, J. P. docket and blanks, 22.14.

Total, \$218.61. On motion of J. A. Arment, the city clerk may issue warrants in small pieces when requested to do so by parties entitled to the same.

On motion of L. K. McIntyre the city council adjourned to meet August 24th, 1888, at 8, p. m.

ATERST. GEO. F. JONES, City Clerk.

State of Kausas, Ford County, ss;
Before Geo. F. Jones, Justice of the peace, of the city of Dodge City, in said county. hand goods of any kind

E. E. Perkins. E. E. Perkins.

The defendant. E. E. Perkins, is hereby notified that he has been sued by the above named plaintiff before the above named justice of the peace; that an order of attachment and a garnishee summons has been issued in said action; that said garnishee summons has been served on the Atchison, Topeka & Santa Fe railroad company, and that said, The Atchison, Topeka & Santa Fe railroad company, have made answer in which it admits to owing said ddfendant the sum of thirty-one dollars and thirteen cents; and that said cause will be heard before said justice of the peace, on the 29th day of September, 1888, at 2 o clock p. m. Attest: GEO. F. JONES.

Justice of the Peace.

E. D. Swan, L. L. Dysert, Pitfs. Att've.

SHERIFF'S SALE State of Kansas, Ford County, ss: In the district court, Ford county, Kansas.

Vs.
C. W. Robinson.

By virtue of an execution to me, the undersigned sheriff of Ford County, Kansas, delivered, issued by the cierk of the 16th judicial district court, litting in and for Ford county, in said state I wilt, on Saturday, September 29th. A. D. 1888, at 11 of clock a. m. of said day, at the west door of the court house, in the city of Dodge City, in said county and state aforesaid, offer at public sale and sell to the highest bidder for cash in hand, all the right, title and interest the above named defendant had on the 14th day of July, A. D. 1888, or at any subsequent time thereto, to the following named property described as follows, viz:

Lot two (2) in block fifty-nine (59) in the town of Ford city, Ford county, Kansas, and lots three (3) and four (4) and the south half of the north was t quarter of section (3), township twenty-eight (28s), south and range twenty-three (23w) west, all in Ford county, and state of Kansas. Said property was by me duly levied upon and appraised, at the value of one thousand and seventy-five dol ars, as the property of the above named defendant, C. W. Robinson, for the purpose of satisfying the above-named execution, debt, interest, damages, costs and all accruing costs thereon.

Sheriff soffice, Dodge City, Kansas, August 28, A. D. 1888.

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Pennsylvania Loan and Investment Company, \$300,000.

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